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yono = winter.] The snow is now becoming a little softer and out-of-door life is more possible. The festivities are kept up for twelve days. Visits take place and man and wife are invited out to dinner during that period. Formerly when the Shins had a Raja or Nawab of their own, it used to be the custom for women to dance during those twelve days. Now the advent of the Sepoys and the ridiculous pseudo-morality of the Kashmir rule have introduced a kind of Pardah and the chaste Shin women do not like to expose themselves to the strangers. Then there is the Nauróz, which is celebrated for three, and sometimes for six, days.

There are now five great holidays in the year:

The I'd of Ramazán.
The Shimá-Nán.
The Nauróz.
Kurbani I'd.
The Kiy Nán,* } Astór.
Dimmikí, } Gilgit.

On the last-named holiday the game of Polo is played, good clothes are put on, and men and women amuse themselves at public meetings.

The Shin people are very patriotic. Since the Maharaja's rule many of their old customs have died out, and the separation of the sexes is becoming greater. Their great national festival I have already described under the head of "Historical Legend of Gilgit" (pages 14 to 18).

G. THE RELIGIOUS IDEAS OF THE DARDS.

If the Dards—the races living between the Hindu-Kush and Kaghán—have preserved many Aryan customs and traditions, it is partly because they have lived in almost perfect seclusion from other Muhammadans. In Chilás, where the Sunni form of that faith prevails, there is little to relieve the austerity of that creed. The rest of the Muhammadan Dards are Shiahs, and that belief is more elastic and seems to be more suited to a quick-witted race, than the orthodox form of Islam. Sunniism, however, is

* Is celebrated in Autumn when the fruit and corn have become ripe. For a detailed account of this and other festivals see "Hunza-Nagyr Handbook," and Parts II. and III. of the "Languages and Races of Dardistan."

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earlier. This, however, is not the place to deal with the Dē.ū of myth or legend. 776 [173]

The Dē.ū of to-day is a shadowy and illusive being, scarcely to be isolated from the group of Jinn-dē.ū-pēri. He is evidently not endowed in the popular consciousness with a very definite or vivid personality. Demonic possession is usually attributed to Jinns, but it is noteworthy that there is the expression *dēwē.i dakhal shātin*, denoting possession by a Dē.ū. [786]

We know something of the general habits of the Dē.ū, which they share with their supernatural colleagues the Jinns and Peris. For instance, I have the following note among others: "At the time when the mulberries are ripe people do not eat them at midday. They say that Dē.ūs and Peris throw people down (from the trees at that hour)."

It should be explained that people, especially children, climb into the trees to eat mulberries and other fruit, and that there are often accidents and broken limbs due to their falling down.

Again: "In summer-time Jinns, Dē.ūs, and Peris live in the open country. In autumn they come to inhabited places." And: "At the time when a woman has given birth they do not keep an adze close by in the house. If there is an adze at hand, and if it goes by night and opens the door and brings the Dē.ūs, Peris, and Rū.is into the house, then the woman suffers injury." Why adzes go and open the door is duly explained (cp. p. 529).

It is possible by the "concoction of magic" followed by other rites to make the Jinns, Dē.ūs, and Peris subject to one. There was a man known as the Chīlègi Saiyid living a few years ago, and probably still alive, who had achieved this. [789]

Such general facts could be multiplied, but I can recall no Shina account of any definite individual Dē.ū taking part in any actual exploit at the present day.

In Burushaski there is a word Pfūt (plural Pfūtū or Pfūtants) which is interpreted as Dē.ū or Jinn. [197]

V.

The Ceremony of Nagi Sochemi.

Nagi Sochemi is said to be a goddess who lived at Naugam in the Astore district, on a stone altar situated at the foot of the Naglshi hill. In former times cases of theft requiring settlement by oath were decided by the defendant's swearing on this sacred platform in the following manner. A man called Jurgai was specially appointed by the Rá to accompany the defendant to the place, receiving eight yards of cloth from the suspected person. A she-goat was killed on the altar and the meat cooked and eaten by all those present, in utensils which were always kept and are still kept there. The defendant had now to utter the following words loudly: "O Nagi Sochemi, inflict punishment upon me if I am guilty of the crime, but, if the plaintiff has laid a false claim upon me, be so kind as to inflict a calamity on him!" They then returned quietly to their homes in the darkness of night. None of the men who had attended this solemnity were allowed to appear in daylight before others of the village, and if by chance one of them showed himself to any villager, he had to repay whatever loss there arose from the theft, or from any untoward circumstance happening to the discoverer of the offending juryman at dawn of that day. For some days the case was left awaiting the decision of "Nagi Sochemi," and if in this period the suspected person suffered any kind of loss of property, of relatives, etc., he was adjudged guilty, and the total amount of loss by the theft was recovered from him and repaid to the plaintiff.

"Khuran" or "Majari."

In Chilas and in the adjacent valleys of Jalkot, Palas, Koli, Darel, Tangir, Gor, Harban, and Sazin, the disputes between two individuals or parties are settled by a peculiar ceremony called "Khuran" in Shinaki (Chilas, Darel, Tangir, Gor, Harban and Sazin), and "Majari" in Kohistan (Jalkot, Palas, and Koli). By this ceremony each of the opposite parties has to prove itself wealthier than the other, and whichever proves to be the poorer is forced to submit to the other. The ceremony is performed by each party giving food to all the villagers at a place called "Kai." Whichever party provides the larger feast gains the day, while the other must needs submit.

VI.

Danyals.

There are some men and women of these parts who are called Danyals. When they are worked up into a state of frenzy the giants and fairies instruct them concerning the future of the country, the chiefs, etc. Whenever a chief is inquisitive on the subject of his future, he sends for the Danyals as well as the local musicians. A bundle of green chili leaves is then brought, and some of these, with a little *ghi*, are put into a small fire and burnt in an enclosure set apart for the purpose. As soon as the smoke rises, one or two Danyals push their way towards the fire and begin to inhale the smoke, until

717 they lose their senses and commence to dance to the noise of the drums. They also use
716 some of the extremely bitter leaves of the "chili" (*Zanthoxylum macrospa*) while dancing.
791 The hosts then become fast and furious, and the onlookers cheer loudly. The Dasyuds glance from time to time towards the surrounding trees, among which the giants and fairies have taken up a position. After a short dance the Dasyuds place their hands on the shoulders of the drum-beaters and their ears on the drums, as if they are very attentively listening to what the drums says. In a short time they again commence dancing, and sing the prophecies they have been told by the drums. If there be anybody present wearing red clothes when a Dasyul is dancing, the Dasyul is much annoyed and rushes at him. No man clad in red clothes is therefore allowed to be present. After an hour's dance the performance closes, and two or two strong men appear in the circle, and the Dasyuds climb upon their backs and are carried away out of the enclosure to a house, on which after a short rest they recover from their frenzy.

I once asked a Dasyul woman of Gilgit how she had become a Dasyul, and after long hesitation she related to me the following story: "When about seven years of age I used to go with my flocks to the distant pastures on the hills. Once I saw a fairy sitting on a Chil tree and eating its leaves. Her eyes were brilliant and large, with thick eyebrows, which were high above the eyes and almost joining the hair of her head. She came towards me and asked me to accompany her, saying that her house was built of gold, and that I should be well treated there. Hearing this I lost my senses, and as I was then standing on the edge of a stream, I fell down into it and got a severe wound on the right thigh. Some of the shepherd boys who were also feeding their flocks at some distance saw me fall, and, hastily taking me out of the water, carried me to the village. My father then killed a goat in order to ascertain if I were really under the power of the fairies, and I drank all of its blood, but I was unconscious of what was going on around and remained in this state for about ten days without taking any food. During this time the number of giants and fairies which appeared to me increased to fourteen, of whom seven were Muhammadans and seven Hindus, each sect remaining apart. Their queen, who was Hindu, was clad like a fakir and had gathered her hair on the top of her head, upon which she wore a cap. They brought and showed me different kinds of food, but gave me nothing to eat. In three days they taught me to dance, and the following two incantations called "Ganos" and "Wiyas" [1]—

Ganos.

Ganos, Ganos, Trikhan ai *Zadi* ganos; Zadi ai Hasadi ganos; Yus ai ganadi ganos; Pi ai parosi ganos; Ding dalak ganos; Tip yhill ganos; Jat jarwar ganos; Ashpo ai chuno ganos; Jakus ai gulo ganos; Ajeh ai wrus ganos; Ayi ai chhai ganos; Terwah ai shudo ganos; Bus ai shara ganos; Nadi jat ganos; Shirl ai shani ganos; Dewah ai chhai ganos; Chai chatri jus ganos; Mudu birga ai jus ganos; Dewah ai pus ganos; Aga ai tare ganos; Birdi ai bathai ganos; Sat khap

1. When I first saw a dance by a Dasyul woman in Alligi or Gilgit, a man with a red umbrella came into the circle. This enraged the dancer, although she herself was dressed in red clothes.

[illegible] 48

[illegible] Gaman; Hul si ser gaman; Sar si nimi gaman; Vajan si bathol gaman; Bathol si Chhal gaman; Sun si sumaling gaman; Jor jaman gaman; Sasi sarpish gaman; Sar khap barsi gaman; Dung si dam gaman; Khetu dar gaman; Hamu rang gaman; Chu chil gaman; Nosh sama gaman; Jan si sain gaman; Tara si dhar gaman; Trakhan si Yulsini gaman; Yulsini si Hasnoli gaman; Gar si bashodli gaman.

Wyn.

Mati, Mati, Trakhan si Zonli mati; Zonli si Hasnoli mati, &c. &c., continue in the same way up to end of Gaun.

Translation—

Gaun.

I will bind, I will bind, I will bind Zonli (a fairy) of Trakhan (a river of Gilgit). I will bind Hasnoli the daughter of Zonli. I will bind Garnoli the daughter of Tra (a fairy, also the moon). I will bind the rain of the sun. I will bind Ding (a giant) of the lower strata of the earth. I will bind all the insects. I will bind giants and wild animals. I will bind the colt of a mare. I will bind the offspring of an ass. I will bind the lamb of a sheep. I will bind the kid of a goat. I will bind the bullet of a gun. I will bind the earthborn of the jungle. I will bind the green pastures. I will bind the battle of fairies. I will bind the key of demons. I will bind the pregnant women. I will bind men for fighting. I will bind the way of giants. I will bind the stars of the sky. I will bind the pieces of the earth. I will bind seven hundred fairies. I will bind the springs of water. I will bind the outlets of springs. I will bind Bathole (a fair of fairies) on Vajan (Nanga Parbat or Diyamir Mountain, situated on the west of Astore). I will bind the key of Bathole. I will bind Sumaling (a giant) of earth. I will bind all creation. I will bind Sasi (a giant) of the upper strata of the earth. I will bind seven hundred daughters of fairies. I will bind the booming of drums. I will bind the lower plains. I will bind the upper pastures. I will bind all the *chil* trees. I will bind the green banners of the fairies. I will bind the mouth of serpents. I will bind the voice of the fish. I will bind Yulsini (the fairy drum which is said to be beaten by fairies on Khutu, a mountain near Bulchi, a village in the Bagrot Valley) of Trakhan. I will bind Hasnoli (a fairy) of Yulsini. I will bind the call of the cow.

Wyn.

I will release, I will release, I will release Zonli of Trakhan. I will release Hasnoli, the daughter of Zonli.

&c. &c. &c.

If it is wished to restrain any person, phenomenon, thought, wish or desire, &c., from their natural course of action, the "Gaun" is read by the Dunyals on a small stone, which is then thrown towards the person or thing concerned. By reciting the "Wyn" in the same way on another stone, the person or thing is again rendered active. (771)